



ACCUMULATE CONTENT ABOUT LGBTQ+ TOWARDS ATTITUDE OF MUSLIMS ON INSTAGRAM

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Abstract

This study examines the attitude of Instagram followers @taulebih.id towards LGBTQ+ content on the Instagram provides information about sexual education based on an Islamic point of view. One of them is the Instagram account @taulebih.id which often provides information about LGBTQ+ to give a complete picture of the LGBTQ+ community from an Islamic viewpoint. This study uses a quantitative method with an explanatory approach. The information integration theory states accumulate information has latent power and can influence individuals to have certain attitudes. Information Integration Theory focuses on how individuals collect and organize information about accumulate information to act positively or negatively towards attitude objects. Researchers used questionnaire on Instagram with 100 respondents. The results of hypothesis testing using the t-test show that the influence of LGBTQ+ content @taulebih.id with the valance and weight dimensions significantly affects followers' attitudes. The results obtained by Ha are accepted, which means that there is a significant influence on the attitude of followers or followers who agree with the statements in the @taulebih.id account. This can be proven from the data results of t count 14.789 which is greater than t table, namely 1.292 so that it can be concluded that the hypothesis is accepted.

Keywords: accumulate content, information integration theory, LGBTQ+, muslims attitude

Abstrak

Penelitian ini mengkaji tentang sikap pengikut Instagram @taulebih.id terhadap konten LGBTQ+ yang memberikan informasi tentang pendidikan seksual berdasarkan sudut pandang Islam. Salah satunya adalah akun Instagram @taulebih.id yang kerap memberikan informasi seputar LGBTQ+ untuk memberikan gambaran lengkap tentang komunitas LGBTQ+ dari sudut pandang Islam. Penelitian ini menggunakan metode kuantitatif dengan pendekatan eksplanatif. Teori integrasi informasi menyatakan akumulasi informasi memiliki kekuatan dan dapat mempengaruhi individu untuk memiliki sikap tertentu. Teori Integrasi Informasi berfokus pada bagaimana individu mengumpulkan dan mengatur informasi tentang mengumpulkan informasi untuk bertindak positif atau negatif terhadap objek sikap. Peneliti menggunakan kuesioner di Instagram dengan 100 responden. Hasil pengujian hipotesis dengan menggunakan uji-t menunjukkan bahwa pengaruh konten LGBTQ+ @taulebih.id dengan dimensi valensi dan bobot berpengaruh signifikan terhadap sikap pengikut. Hasil yang diperoleh Ha diterima artinya ada pengaruh yang signifikan terhadap sikap pengikut di akun @taulebih.id. Hal ini dapat dibuktikan dari data hasil t hitung 14,789 yang lebih besar dari t tabel yaitu 1,292 sehingga dapat disimpulkan bahwa hipotesis diterima.

Kata Kunci: akumulasi konten, LGBTQ+, sikap muslim, teori integrasi informasi

Background

In this 21st century, the development of the internet has become a new necessity for the world community. One element that is experiencing rapid change is communication media. The

development of information and communication technology has developed very rapidly along with the development of current technology. Dennis Mc Quail explains that communication devices



such as the internet are new electronic media Devices that include several technological systems, such as transmission systems, miniaturization, information storage and retrieval systems, presentation systems, and control systems¹.

According to Dennis McQuail, new media is a different set of communication technologies that have the latest features made digitally and used personally as a communication tool². One of them is an application that uses the internet. Noviansyah states that application is the use and application of a concept that is the subject of discussion. Applications can also be interpreted as computer programs that help humans perform specific tasks³.

One of the developments in information and communication technology is the presence of social media. Social media are websites and technology applications that allow users to share content and participate in social networks.⁴ There are several types of social media in Indonesia, namely YouTube, Instagram, Twitter, FaceBook, etcetera. Each of these social media has its advantages and disadvantages. Although social media has many disadvantages, it cannot be denied that one of the advantages of social media is that social media has encouraged many people, especially young people, to start reading and looking for new knowledge or information.

Social media has become a new necessity for today's society. The emergence of social media dramatically facilitates the community's daily activities. Nasrullah said social media is a medium that users can utilize to represent themselves,

interact, cooperate, share, communicate with other users, and create virtual social ties.⁵

Based on research data from Hootsuite (We Are Social), in 2022, internet users in Indonesia reached 204,7 million people, and active social media users in Indonesia reached 191.4 million⁶. It shows that 68.9% of the total Indonesian population uses social media. Furthermore, the time spent accessing social media in Indonesia is 3 hours and 17 minutes daily. It shows that using social media has become a common thing and a necessity for people in Indonesia.

Along with the development of social media today, social media is no longer only used to present or express themselves. However, nowadays, social media is also used to share information with the general public. The reading system run through the media determines the information that must be fulfilled. The media here plays a role in inviting the presence of media users to use the media to fulfill needs, especially information needs. Media users often act as active communicators, choosing not to accept the information the media shares fully. Media users play a vital role to spread the information. All of the community present in media now.

One of the minority groups in Indonesia is LGBTQ+ (Lesbian, Gay, Bisexual, Transgender, Queer, and others), using media, especially social media, to voice their rights and opinions in public because there are still many majority groups who reject or oppose the movement of these groups. LGBTQ+ itself is one of the minor issues, as mentioned by Komnas that minority issues include ethnicity, race, disability, religion, and lesbian, gay, bisexual, transgender, queer, and others (LGBTQ+) or sexual orientation and gender identity⁷.

¹ Denis Mcquail, *Teori Komunikasi Massa* (Jakarta: Salemba Humanika, 2011), p. 135.

² Retno Dyah Kusumastuti and Nurul Amanah, 'Efektivitas Pemanfaatan Media Aplikasi dalam Meningkatkan Brand Awareness Konsumen (Studi Kasus Aplikasi Go-Jek Di Smartphone)', *Bina Widya*, 26.3, 113–27

³ Eka Noviansyah, *Aplikasi Website Museum Nasional Menggunakan Macromedia Dreamweaver MX* (Jakarta: STIK, 2008).

⁴ Jonna M Leyrer-Jackson and Ashley K Wilson, 'The Associations Between Social-Media Use and Academic Performance Among Undergraduate Students in Biology,' *Journal of Biological Education*, March 2017, 1–10.

⁵ Rulli Nasrullah, *Teori dan Riset Media Siber (Cybermedia)* (Jakarta: Prenadamedia Group, 2014), p. 266.

⁶ Simon Kamp, 'Hootsuite (We Are Social): Indonesian Digital Report 2022', *Datareportal*, 2022 <<https://datareportal.com/reports/digital-2022-indonesia%0A%0A>>.

⁷ Elis Prastiwi, 'The Stereotypes of L.G.B.T. on Republika Online News Article,' *Jurnal Etnolingual*, 5.1 (2022), 48–70 <<https://doi.org/10.20473/etno.v4i2.33943>>.



Media users have a critical role here because the trust and willingness given to them must maintain by the media. Supported by the results of research by Nwodu, Ezeoke, and Ezeaka (2021), which state that the audience or social media users themselves are the audience gatekeepers through which negative messages and misinformation spread⁸.

LGBTQ+ is a social issue occurring in Indonesia and abroad and spreading worldwide. The LGBTQ+ phenomenon continues to "evolve" from year to year. The phenomenon has always been a hot, wild ball and has received attention from many parties. However, regardless of the pros and cons of L.G.B.T., there is one thing that cannot be denied this issue has become a social fact that occurs in society.

Therefore, discussing this phenomenon at the level of pros and cons is not enough, but efforts must be made to handle and prevent it. Movements encouraging acceptance of their existence are also increasingly being campaigned for worldwide. Currently, some homosexuals are not ashamed to open themselves to the public. There have been quite several homosexual organization associations formed and developed, especially in Indonesia. Legalizing homosexuality in western countries is a reference for them to continue actively realizing their desire to legalize homosexuality in Indonesia.

Those who agree with L.G.B.T. expect their existence to be respected on humanitarian grounds, no longer seen as a mental disorder behavior, and have access to politics, economics, and all other fields the same as heterosexuals. Those who oppose L.G.B.T. view this behavior as deviant and sinful, causing damage to the social Order of humanity and leading to the extinction of the human species. L.G.B.T. is also seen as a

mental disorder and requires assisted therapy to cure it.⁹

Supported by the results of research by Nwodu, Ezeoke, and Ezeaka in 2021 which states that the audience or social media users themselves are the gatekeepers of the audience, through which negative messages and misinformation spread. For this reason, social media users must have in mind that "anonymity on social media or anonymous social media and lack of responsibility can lead to bad toxic behavior in cyberspace"¹⁰.

In research that has been conducted by Havifi & Lani in 2017 shows the results that LGBTQ + content on Instagram social media affects the perception of young age groups in behavior where the influences of Instagram that take place simultaneously for active Instagram users, continuously, in disguise have shaped individual or audience perceptions in understanding social reality¹¹.

Then, supported by research conducted by Cahyadi & Azeharie in 2022 shows that the view from the perspective of generation Z does not question and is not bothered by account uploads that show same-sex relationships. However, some of the generation Z respondents recognized that content showing same-sex relationships could also have a negative impact.¹²

The novelty of this study explains the accumulation of LGBTQ+ content collected in an Instagram feature called Guides and this study uses a rarely used theory and is measured by the dimensions of information valence and rating weight.

⁹ Yosi Aryanti, 'Fenomena Lesbian, Gay, Biseksual Dan Transgender (Solusi dan Upaya Pencegahannya)', *Humanisma: Journal of Gender Studies* *Journal of Gender Studies*, 03.02 (2019), 154-69.

¹⁰ Nwodu, Ezeoke, and Ezeaka, 'Audience Perception of Social Media Messages on Security Challenges in the South East, Nigeria: Implication for Audience Gate Keeping', *World Journal of Innovative Research*, 11.2 (2021), 57-69.

¹¹ Havifi and Lani, 'Konten LGBT Pada Instagram dan Persepsi Kelompok Usia Muda Kota Bukittinggi dalam Berprilaku', *Jurnal Ranah Komunikasi*, 1.1 (2017), 1-10.

¹² Cahyadi and Azeharie, 'Penyingkapan Diri Pasangan Lesbian di Instagram (Studi Tentang Pandangan Generasi Z pada Akun @just.yumi)', *Koneksi*, 6.1 (2021), 69-75.

⁸ G B Nwodu, Chinwe Beatrice Ezeoke, and Nonye Benedeth Ezeaka, 'Audience Perception of Social Media Messages on Security Challenges in the South East, Nigeria: Implication for Audience Gate Keeping,' *World Journal of Innovative Research*, 11.2 (2021), 57-69.



This research used quantitative research on survey methods with an explanatory approach. It aims to connect patterns between accumulate to LGBTQ+ content (X) and the attitudes of followers (Y), which are related. The population is a generalization area consisting of objects or subjects with specific qualities and characteristics determined by researchers to study and then draw conclusions.¹³ In this study, the population is the followers of the @taulebih.id Instagram account. The sample in this study were followers of the @taulebih.id Instagram account as of October 24, 2022, which amounted to 74,500 people. To determine the number of samples, researchers used the Taro Yamane formula with a precision of 10% and the calculation results obtained were 100 samples. Collecting data used questionnaire and literature study. Data analysis techniques, including instrument tests, validity tests, reliability tests, correlation tests, regression tests, and hypothesis testing.

LGBTQ+ in Islam

In Islamic teachings, LGBTQ+ refers to deviations in sexual orientation that go against human nature, religion, and the customs of Indonesian society. In Islam, LGBTQ+ is known by two terms, namely Liwath (gay) and Sihaaq (lesbian). The people of Prophet Luth 'Alaihis salam were the first to commit this act. Almost all of these people practiced a deviant lifestyle: having sex with the same sex, namely men with men, and leaving women. This act is a very bad deviation from nature. Prophet Lot had called upon them to stop this practice in addition to the call of Allah, but they ignored him and even denied his prophethood.

The usual nature of human life is to live in pairs. As created by Allah S.W.T., the male partner is female, as well as animals; the male partner is female. In conclusion, all creatures created by Allah S.W.T. on this earth are in pairs.

¹³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan Tindakan* (Bandung: Alfabeta, 2014), p. 135.

It is the nature or essence of every creation of the Almighty.¹⁴

LGBTQ+ is a social problem in Indonesia and abroad and is now spreading worldwide. The LGBTQ+ phenomenon continues to "grow" yearly. The phenomenon has always been a hot, wild ball and has received attention from many parties.

Quoted from ¹⁵ *The Prophet Luth prayed, "My Lord! Aid me against these mischievous people."* (QS. al-Ankabut / 29: 30)

Several verses in the Qur'an explain who "the people who do damage are." First, the people of the Prophet Luth who committed a very despicable act, as Allah says, "And (We also sent) the Prophet Luth (to his people). (Remember) when he said to them,

"Do you realize you practise an indecency of which no other people in the world were guilty of before you?" (QS. al-A'raaf/7: 80).

Secondly, for the people of the Prophet Luth who liked the same sex or the Sodomites, Allah says:

"You approach men lustfully in place of women. You are a people who exceed all bounds." (QS. al-A'raaf/7: 81).

Allah S.W.T. has explained the problem of homosexuality that occurred among the people of Prophet Luth as the act of homosexuality is an abominable thing as He says in verses 80-84, Surah al-A'raf, which means:

"And (We also sent) Lot, when he said to his people, "Do you realize you practise an indecency of which no other people in the world were guilty of before you?" You approach men lustfully in place of women. You are a people who exceed all bounds. You are indeed a transgressing people.

¹⁴ Noor Hafizah bt Mohd Haridi and Norsaleha bt. Mohd Salleh, 'Kumpulan Lesbian, Gay, Biseksual dan Transgender (LGBT) Ancaman Terhadap Keamanan dan Keharmonian Beragama di Malaysia', *ISLAM REALITAS: Journal of Islamic & Social Studies*, 2.2 (2016), 211-18.

¹⁵ Syamsul Yakin, 'Khutbah Jumat: LGBT dalam Perspektif Teologis dan Historis', *JurnalDepok*, 2020 <<https://www.jurnaldepok.id/2020/01/17/khutbah-jumat-lgbt-dalam-perspektif-teologis-dan-historis/>>.



And the answer of his people was nothing but saying, “Banish them from your town. They are a people who pretend to be pure.” Then We delivered Lot and his household save his wife who stayed behind, and We let loose a shower [of stones] upon them, Observe, then, the end of the evil-doers.”

Based on the interpretation of Jalalain, Allah answered the prayer of Prophet Luth. Allah S.W.T. says, “When Our emissaries brought the good news to Abraham, and said (to him): “We are surely going to destroy the inhabitants of this city (Sodom); its inhabitants are immersed in wrong-doing.” (QS. al-Ankabut/29: 31). Also the verse, " and We sent upon them a rain, an evil rain that fell on those who had been warned." (QS. Ash-Shu'araa/26: 175). "Then the mighty Blast caught them at sunrise, and turned the land upside down, and rained down stones of baked clay." (al-Hijr/15:73-74).

Not only that, but Allah S.W.T. also informs, "So We turned the top of the city upside down, and We showered them with stones from the hard ground" (QS. al-Hijr/15: 73). According to Jalaluddin al-Suyuthi and Jalaluddin al-Mahalli, what caused their city to be turned upside down was because the angels had lifted it to the sky and then sent it upside down to the ground. In contrast, the hard ground is clay that is burned with fire. It was the reward for the people of the Prophet Lot who challenged him, “You commit the abomination that none in the world ever committed before you." (QS. al-Ankabut/29: 29).

The above verse clearly describes the behavior of the people of Prophet Luth a.s who experienced sexual disorder problems when they tended to have intimate relationships with the same sex, namely men with men. The sexual orientation between members of the same sex or homosexuality is mentioned in the Hadith with the terms *liwath* (homosexual) and *sihaaq* (lesbian) in a verse of the Quran. Allah describes the punishment that befell the people of the Prophet Luth a.s, the Sodomites and Amorites, a region in the Levant.

Concerning the necessity of marriage between a man and a woman, the Hadith does find cases of same-sex marriage where a man marries another man. The Hadith explains that such marriages are highly disapproved of, prohibited, and punished by those who engage in them. In the present context, the choice of life to become a homosexual is very often heard. It becomes a controversial issue because it enters the Order of norms seen differently by many people, especially religious communities.¹⁶

Gay Community in Indonesia

Gay is known as homosexuality, defined as a group of men who have a sexual attraction to the same race. Gay also has the same meaning as lesbian, a perverted and unnatural relationship, but this gay symptom is practiced between men and men. The term gay is also updated in their group with man sex with a man (M.S.M).¹⁷

Quoted through The Conversation ID, Endah Triastuti found that gay communities in Indonesia use social media to change the stigma that exists in society.¹⁸ Social media has become a space for the gay community to share stories, experiences, emotions, and attitudes in everyday life. Social media provides an autonomous space for the gay community to deconstruct stigma by developing creative and positive strategies on social media. Social media has become one of the tools that empower LGBTQ+ groups. It turns out that the presence of the media is also essential for the existence of the LGBTQ+ community, one of which is to create a stigma against the LGBTQ+ community itself.

¹⁶ Salma, Fadly Yunandri, and Yecki Bus, 'Kerapuhan dan Keruntuhan Keluarga Studi Kasus Putusan Pengadilan Agama Padang Tentang Suami Berperilaku Biseksual', *Humanisma: Journal of Gender Studies*, 04.01 (2020), 95–107.

¹⁷ Haridi and Salleh, 'Kumpulan Lesbian, Gay, Biseksual dan Transgender (LGBT) Ancaman Terhadap Keamanan dan Keharmonian Beragama di Malaysia', *Islam Realitas: Journal of Islamic & Social Studies*, 02.02 (2016), 211-218.

¹⁸ Endah Triastuti, 'Komunitas Gay di Indonesia Menggunakan Media Sosial Untuk Meruntuhkan Batasan dan Stigma', 2021 <<https://theconversation.com/komunitas-gay-di-indonesia-menggunakan-media-sosial-untuk-meruntuhkan-batasan-dan-stigma-156868>>.



With the development of the internet today, various social media have emerged and often social media is used as a platform for users to freely recreate and express their aspirations. "Instagram is among the many social media users and the most popular in Indonesia." The amount of content on Instagram contains the circulation of information and activities of the LGBTQ+ community almost every day thanks to the support of various international communities for the legalization of LGBTQ+ rights, a contested human right.

However, various pros and cons have emerged, ranging from conventionalists to modernists. Modern humans try to adapt to their environment, so they need to develop with technology. This makes social media many a result of excessive technology.

Based on an excerpt from dataindonesia.id, figures published on the advertising tool Meta show that Instagram had 99.15 million users in Indonesia in early 2022¹⁹. However, Instagram limits the use of its platform to people aged 13 and above, so it is good to know that 45.8 percent of the "eligible" audience in Indonesia used Instagram in 2022. It proves that Instagram is one of Indonesia's most popular social media, with the highest usage rate.

Instagram is a social media that "spreads much information in the form of images and videos in the form of smartphone applications."²⁰ Social media provides an autonomous space for the gay community to deconstruct stigma by developing creative and positive strategies on social media. Social media users should be mindful that "anonymity on social media or anonymous social media and a lack of responsibility can lead to toxic behavior online."²¹

Social media has become one of the tools that empower LGBTQ+ people. It turns out that the presence of the media is also essential in the existence of the LGBTQ+ community, one of which is to create a stigma against the LGBTQ+ community itself. In the research conducted by ²² Shows the results that LGBTQ+ content on Instagram social media affects the perceptions of young age groups in behavior where the influences of Instagram that take place simultaneously for active Instagram users, continuously, in disguise, have shaped individual or audience perceptions in understanding social reality.

The amount of content on Instagram containing the circulation of information and activities of the LGBTQ+ community is almost daily thanks to the support of various international communities for the legalization of LGBTQ+ rights, a contested human right. However, there are various pros and cons, ranging from the conventional to the modern; from the point of view of a generation Z does not mind and is not bothered by the posts of accounts showing same-sex relationships. However, some Generation Z respondents recognized that content showing same-sex relationships could also have a negative impact.²³

The public perception of the LGBTQ+ phenomenon raises various opinions and stigmas in various circles, especially among young people who are the most active users of Instagram social media. Based on quotations from dataindonesia.id, figures published on the Meta advertising tool show that Instagram had 99.15 million users in Indonesia in early 2022²⁴ This proves that Instagram is one of Indonesia's most popular social media with the highest usage rate.

¹⁹ Monavia Ayu Rizaty, 'Pengguna Instagram Indonesia Terbesar Keempat di Dunia', *DataIndonesia*, 2022 <<https://dataindonesia.id/Digital/detail/pengguna-instagram-indonesia-terbesar-keempat-di-dunia>>.

²⁰ Bambang Dwi Atmoko, *Instagram Handbook Tips Fotografi Ponsel* (Jakarta: Mediakita, 2012), p. 10.

²¹ Nwodu, Ezeoke, and Ezeaka, 'Audience Perception of Social Media Messages on Security Challenges in the South East, Nigeria: Implication for Audience Gate

Keeping,' *World Journal of Innovative Research*, 11.2 (2021), 57-69.

²² Havifi and Lani.

²³ Cahyadi and Azeharie.

²⁴ Rizaty, 'Pengguna Instagram Indonesia Terbesar Keempat di Dunia', 2022 <<https://dataindonesia.id/Digital/detail/pengguna-instagram-indonesia-terbesar-keempat-di-dunia>>.



Figure 1. Tau Lebih Logo

TauLebih is a digital platform to discuss Islamic-based sexuality education created by Zhafira Aqyla, an undergraduate student at Osaka University and a graduate student at Harvard Graduate School of Education (H.G.S.E.), in November 2021 through the Instagram platform. This digital platform was founded from Zhafira's interest in education until she understood and realized that topics regarding sex education in Indonesia are still considered taboo. Zhafira's goal in exploring sex education is so that this topic can be normalized in Indonesia.

Reading from GreatMind, Zhafira revealed, "So, the discussion about sexual education should not be against religion. Instead, studying sexual education following our ideology, in my way, namely with an Islamic perspective, is my way of living the religion I believe in."²⁵



Figure 2. Accumulate Content in Guide Feature in Instagram

Tau Lebih is present on Instagram and several social media digital platforms such as FaceBook, Twitter, and LinkedIn. There are 74,500 followers of the @taulebih.id Instagram account as of October 24, 2022. Tau Lebih conveys information and raises issues regarding sexuality education, including reproductive health, sexual violence, women's issues such as menstruation, to discussions about LGBTQ+.

In conveying information or any advocacy activities, @taulebih.id always finds scientific evidence and data first and always includes trusted sources of articles or journals in each container so that the information conveyed by @taulebih.id has a strong foundation.

The photo and video uploads of LGBTQ+ content on Instagram, and the various posts made by people about their opinions on the existence of this LGBTQ+ information, there are positive opinions and not a few opposing views. For example, the integrity of the non-LGBTQ+ culture in Indonesia, one of the largest Muslim countries in the world, strictly prohibits anything related to LGBTQ+. On the other hand, from the perspective of LGBTQ+ people, worship and sexual orientation are considered separate things, so sexual orientation does not hinder worship.²⁶

Accumulate Content About LGBTQ+

Researchers present data from a 30-item statement questionnaire. It consisted of 17 statement items regarding Instagram @taulebih.id social media content and 13 regarding followers' attitudes regarding LGBTQ+ content. The statements were obtained after conducting validity and reliability tests. Researchers presented 17 statement items for Instagram @taulebih.id social media content; all statements were declared valid. Then researchers presented 15 statement items for followers' attitudes about LGBTQ+ content, but there were two invalid statements. Afterward, researchers discarded invalid statements and only used valid statements to distribute to 100

²⁵ GreatMind, 'Tak Perlu Canggung Bahas Pendidikan Seksual', 2022 <<https://greatmind.id/article/tak-perlu-canggung-bahas-pendidikan-seksual>>.

²⁶ Havifi and Lani, 'Konten LGBT Pada Instagram dan Persepsi Kelompok Usia Muda Kota Bukittinggi dalam Berprilaku', *Jurnal Ranah Komunikasi*, 1.1 (2017), 1-10.



respondents. Then the total obtained from the whole is 30 statement items and distributed as a questionnaire to 100 respondents.

The results of data analysis are presented in frequency form and quantitatively described for each instrument so that a description of each variable studied is obtained. Researchers sourced from a questionnaire in the form of several statements that researchers have given to respondents, namely followers of the @taulebih.id Instagram account totaling 100 people.

Data Analysis of Accumulate Content

There are two dimensions to measure Instagram content: information valence and assessment weight. Each dimension has indicators that can represent the measurement of each statement. Each statement item has a value score of one to five using a Likert scale with the ordinal data type. Each statement has an assessment with the following answer criteria: Strongly Disagree is rated 1, Disagree is rated 2, Doubt is rated 3, Agree is rated 4, and Strongly Agree is rated 5.

In this section, the author will discuss the results of data processing collected through questionnaires. LGBTQ+ content in this study consists of 2 dimensions: information valence with 9 statement items and assessment weight with eight statements so that the total statement items for the LGBTQ+ Content variable are 17 items measured using an ordinal scale of 1-5 and with an average score of 4.34 information valence dimension and 4.19 assessment weight dimension.

The following is the calculation with the H. A. Sturges formula for each dimension on the LGBTQ+ Content variable with a total of 17 statements:

$$C = 1+(3,3) \log n$$

$$C = 1+(3,3) \log 17$$

$$C = 1+(3,3) 1,230$$

$$C = 1+4,060$$

$$C = 5,060$$

$$\text{Class (C)} = 5$$

Maximum Score – Minimum Score

C
4,50 – 3,95
5
0,55
5
0,11

Class Intervals = 0,11

After being calculated using the H. A. Sturges calculation, the assessment category of the Information Valence dimension on the LGBTQ+ Content variable with an average score of 4.34 is at the "Higher" point through the continuum line. The assessment category of the Assessment Weight dimension on the LGBTQ+ Content variable with an average score of 4.19 is at the "Medium" point through the continuum line. The assessment category of the Accuracy of Information indicator in the dimension of the Weight of the Followers' Attitude variable assessment with an average score of 4.10 is at the "Lower" point through the continuum line. The assessment category of the Conformity to Expectations indicator on the Valence of Information dimension on the LGBTQ+ Content variable with an average score of 4.38 is at the "Higher" point through the continuum line. The overall assessment category on the LGBTQ+ Content variable with an average score of 4.27 is at the "Medium" point through the continuum line analysis shown in the figure below.

Table 1. Category of Variable X

No.	Variable X	Score	Category
1	Accuracy of Information	4,10	Lower
2	Assessment Weight	4,19	Medium
3	Valence of Information	4,34	Higher
4	Conformity to Expectation	4,38	Higher

The assessment category that has the highest average score is in the Conformity with Expectations indicator in the Valence of Information dimension with an average score of 4.38. This shows that Instagram followers of the

@taulebih.id account have expectations that are in accordance with their beliefs and faiths.

The assessment category that has the lowest average score is in Accuracy of Information indicator which includes the Valence of Information dimension with an average score of 4,10. This shows that followers of the @taulebih.id Instagram account still have problems trusting the sources of information in the @taulebih.id Instagram account posts regarding LGBTQ+. For this reason, it is recommended that the @taulebih.id Instagram account further strengthen information sources, especially about LGBTQ+.

Data Analysis of Muslims Attitude

The following is the calculation using the H. A. Sturges formula for each dimension in the Followers' Attitude variable with a total of 13 statements:

$$C = 1+(3,3) \log n$$

$$C = 1+(3,3) \log 13$$

$$C = 1+(3,3) 1,113$$

$$C = 1+3,676$$

$$C = 4,676$$

$$\text{Class (C)} = 5$$

Maximum Score – Minimum Score
C
4,45 – 3,64
5
0,81
5
0,162

$$\text{Class Intervals} = 0,162$$

After being calculated using the calculation of H. A. Sturges, the Cognitive dimension assessment category on the Followers' Attitude variable with an average score of 4.30 is at the "Highest" point through the continuum line. The category of assessment of the Affective dimension on the Followers' Attitude variable with an average score of 4.22 is at the "Higher" point through the continuum line. The

assessment category of the Conative dimension on the Followers' Attitude variable with an average score of 3.77 is at the "Lowest" point through the continuum line. The assessment category for the indicator of the Tendency to Do something in the Conative dimension of the Followers' Attitude variable with an average score of 3.77 is at the "Lower" point through the continuum line. The assessment category of the knowledge of the LGBTQ+ Phenomenon indicator in the Cognitive dimension on the Followers' Attitude variable with an average score of 4.31 is at the "Highest" point through the continuum line. The overall assessment category on the Followers' Attitude variable with an average score of 4.10 is at the "Medium" point through a continuum line analysis which can be seen in the figure below.

Table 2. Category of Variable Y

No.	Variable Y	Score	Category
1	Conative and Tendency to do Something	3,77	Lowest
2	Affective	4,22	Higher
3	Cognitive	4,30	Highest
4	Knowledge about the LGBTQ+ Phenomenon	4,31	Highest

The assessment category that has the highest average score is in the Knowledge of the LGBTQ+ Phenomenon indicator which includes the Cognitive dimension of the Followers' Attitude variable with an average score of 4,31. This shows that all @taulebih.id Instagram account followers know and aware about LGBTQ+ phenomenon that occurs in Indonesian society.

The assessment category that has the lowest average score is in the Tendency to Do Something indicator and the Conative dimension with an average score of 3,77. This shows that followers of the @taulebih.id Instagram account do not have the courage to do something such as reminding LGBTQ+ people about LGBTQ+ from an Islamic perspective, and some still use products or brands that support LGBTQ+ and have the LGBTQ+ logo itself.



Correlations Test

Correlation is a bivariate analysis that measures the strength of association between two variables and the direction of the relationship. The value of the correlation coefficient varies shows in the table 1 present the level of relationship.

Table 3. Of Correlation Coefficient Interval

Coefficient Interval	Level of Relationship
0,00 – 0,199	Very Low
0,20 – 0,399	Low
0,40 – 0,599	Medium
0,60 – 0,799	Strong
0,80 – 1,000	Very Strong

It is known that the correlation coefficient *r* is 0.851. This value states a strong relationship between the intervals of 0.80 - 1.000. So it can be concluded that the correlation between LGBTQ+ content (variable X) and Followers' Attitudes (variable Y) strong.

Regression Test Results

Linear regression is used to model the relationship between a dependent variable and one or more independent variables. Simple linear regression is defined as linear regression with a single predictor variable which this study represent this formula:

$$Y = a + bX$$

$$Y = 6,943 + 0,639X$$

If Variable X (LGBTQ+ Content) is fixed, Variable Y (Followers' Attitudes) will have a value of 6.943. If the value of Variable X (LGBTQ+ Content) increases or increases by 1%, the value of Variable Y (Followers' Attitudes) will increase by 0.639. Since the regression coefficient value is positive (+), it can be concluded that the higher the value of Variable X (LGBTQ+ Content), the more it will affect Variable Y (Followers' Attitude). Accumulated content from 27 posts on Instagram @taulebih contains knowledge about LGBTQ+ from an Islamic point of view which is

presented with neutral word tendencies without vilifying the behavior. This content provides appropriate solutions and advice for behavior and actors based on the Qur'an and Sunnah. This research proves that the accumulation of content affect changes in attitudes, especially comprehensive knowledge of Muslims.

Results of the Coefficient of Determination

The coefficient of determination is a statistical measurement that examines how differences in one variable can be explained by the difference in a second variable when predicting the outcome of a given event. This coefficient known as *r*-squared (*r*²), assesses how strong the linear relationship is between two variables.

$$KD = (r)^2 \times 100\%$$

$$KD = (0,895)^2 \times 100\%$$

$$KD = 0,801 \times 100\%$$

$$KD = 80,1\%$$

It can be seen that the correlation value (*r*) is 0.895 and the squared correlation value (*r* square) is 0.801 = 80.1%. So it can be concluded that 80.1% of Followers' Attitudes (Variable Y) are determined by LGBTQ+ Content (Variable X), and the remaining 19.9% (the result of subtracting 100% from 80.1%) is influenced by other factors not studied.

Hypothesis Test Results

T-tests are used in linear regression to determine if a particular variable is statistically significant in the model. It is one that has a strong relationship with the dependent variable and contributes significantly to the accuracy of the model.

$$t = r \frac{\sqrt{n-2}}{\sqrt{1-r^2}}$$

$$t = 0,895 \frac{\sqrt{100-2}}{\sqrt{1-0,895^2}}$$

$$t = 0,895 \frac{\sqrt{98}}{\sqrt{1-0,641}}$$

$$t = 0,895 \frac{9,899}{\sqrt{0,359}}$$

$$t = 0,895 \frac{9,899}{0,599}$$

$$t = \frac{8,859}{0,599}$$

$$t = 14,789$$

Based on the hypothesis test calculation results above, the t count is 14.789. Determination of the significance conclusion by comparing the t count with the t table is the determination of the level of significance; from the t table, the value is determined at a significance level of 10%, and $df = n - 2$, namely $100 - 2 = 98$, thus t table is 1.292. Based on the calculations that have been carried out, it is found that $t \text{ count } 14.789 > t \text{ table } 1.292$, then H_0 is rejected, and H_a is accepted, which means that there is a significant (real) influence on LGBTQ+ content on the attitude of followers.

The word "communication" comes from the Latin *cum*, a preposition meaning with or together with, and the word *units*, a number meaning one. These two words form the noun *communio* or, in English, a communion which means togetherness, unity, joint fellowship, association, or relationship. So the verb *communicate* means to share something with someone, tell someone, tell something to someone, have a conversation, exchange ideas, relate, and make friends. So that the word can be interpreted as a notification, conversation, exchange of thoughts, or relationship²⁷.

According to Azwar, there are three components in traits or attitude, namely: cognitive component, which is a belief, a person's understanding of what is true or untrue about the attitude object; affective component, which includes feelings or emotions towards the attitude object and conative component, is a component related to a person's tendency to act towards an attitude object.²⁸

²⁷ Hery Nuryanto, *Sejarah Perkembangan Teknologi Informasi dan Komunikasi* (Jakarta: PT Balai Pustaka (Persero), 2012), p. 5.

²⁸ Saifuddin Azwar, *Sikap Manusia: Teori dan Pengukurannya* (Yogyakarta: Pustaka Pelajar, 2015).

Attitude is a person's reaction or response close to a stimulus or object.²⁹. According to Sarwono, attitudes can be seen or felt by the subject's reaction to the attitude object.³⁰. The response in question may take the form of one or more actions of interest and may be an intention to perform a particular action with the pose object. People are more likely to approach the attitude object when they have extensive knowledge about the attitude object and are accompanied by positive cognitive perceptions.

This study uses information integration theory. Information Integration Theory focuses on how individuals collect and organize information about all objects, people, situations, and ideas that form attitudes or tendencies to act positively or negatively towards attitude objects.³¹

The characteristics in this study include gender, age, whether married or not, and whether they have children. The gender of the respondents was dominated by women, with as many as 74 respondents, while men were 26 respondents. The data results show that the majority of @taulebih.id followers are women. These gender characteristics are under-report data from Napoleon Cat, it was recorded that 53.2% of users of this application were women and 46.8% were men.³²

The age frequency of respondents is dominated by the age range of 18-24 years, namely 62 respondents (62%). This data shows that most of @taulebih.id's followers are 18-24 years old. Remember that most Instagram users in Indonesia are between 18 and 24 years old, which

²⁹ Leoni, Judy Djoko Wahjono Tjahjo, and Felicia Goenawan, 'Sikap Followers Terhadap Content Marketing di Instagram @Secondatebeauty', *Jurnal E-Komunikasi*, 9.2 (2021), 9.

³⁰ Sarlito W. Sarwono, *Pengantar Psikologi Umum*, 9th edn (Jakarta: Rajawali Press, 2018).

³¹ Stephen W. Littlejohn, A. Foss Karen, and John G Oetzel, *Theories of Human Communication: Eleventh Edition* (Long Grove: Waveland Press, Inc, 2017), p. 61.

³² Cindy Mutia Annur, 'Pengguna Instagram Berdasarkan Kelompok Usia & Jenis Kelamin (Oktober 2021)', *Databoks*, 2021 <<https://databoks.katadata.co.id/datapublish/2021/11/15/ada-91-juta-pengguna-instagram-di-indonesia-mayoritas-usia-berapa>>.



is 33.90 million. The frequency of respondents' religion is dominated by Islam, namely 94 respondents (95%). The results of this data show that the majority of @taulebih.id followers are Muslims. These religious characteristics follow the @taulebih.id account which discusses Islamic-based sexuality education. The last characteristic, most of the @taulebih.id followers are not married; namely 79 respondents (79%), and most of the @taulebih.id followers do not have children, namely 85 respondents (85%).

In addition, gender differences also affect the education provided because their maturity in sexual matters is different. Discussing gender-specific discussions with parents to address sexual and reproductive health (S.R.H.) issues showed that families were more interested in addressing sexuality issues with girls.³³ So, it is not surprising that most @taulebih.id followers are women because when science-based sex education is delivered in a supervised and educational school environment, girls will better understand their bodies and develop skills to deal with sexual changes and experiences safely and healthily³⁴, one of which is by taking the time to search for and read information about sex education on social media, such as on the @taulebih.id Instagram account.

Quoted from the Action Canada for Sexual Health & Rights website, "Young people want guidance beyond the "birds and the bees" or how to put on a condom. They want to learn how to start and maintain healthy, loving, fulfilling, and respectful relationships."³⁵

³³ Cristina Faludi and Cornelia Rada, 'Gender Differences in Sexual and Reproductive Health Education in the Family: A Mixed Methods Study on Romanian Young People,' *BMC Public Health*, 19.1 (2019), 1–14 <<https://doi.org/10.1186/s12889-019-7321-0>>.

³⁴ Michaela Camlin, 'The Importance of Female Sex Education in Public School Systems,' *Klipsun Magazine*, 2022 <<https://klipsunmagazine.com/the-importance-of-female-sex-education-in-public-school-systems-42e800da41ea>> [accessed January 13 2023].

³⁵ 'What Young People Want and Need for Their Sex-Ed,' *Action Canada for Sexual Health & Rights*, 2019 <<https://www.actioncanadashr.org/resources/sexual-health-info/sex-ed/what-young-people-want-and-need-their-sex-ed>>.

The statement item that received the highest average score in the assessment weight dimension contained in the LGBTQ+ content on Instagram @taulebih.id. It indicates that most respondents agree that the LGBTQ+ content on the @taulebih.id account which discusses Islamic-based sexuality education. The last characteristic, most of the @taulebih.id followers are not married; namely 79 respondents (79%), and most of the @taulebih.id followers do not have children, namely 85 respondents (85%).

The statement item that received the highest average score in the affective dimension contained the attitude of followers on Instagram @taulebih.id. It indicates that the majority of respondents agree that the existence of LGBTQ+ is genuine.

This study's overall results align with Martin Fishbein's theory of information integration, which states that all information has latent power and can influence individuals to have certain attitudes. The results of this study were able to confirm the research journal conducted and written by ³⁶ with the content delivered, making followers experience attitude formation. Under the researcher's research, the results of this study also show a significant influence between the social media content of Instagram @taulebih.id on the attitude of followers.

Conclusions

Based on the formulation of the problems raised in this study, namely, whether there is an influence of LGBTQ+ message content on the @taulebih.id Instagram account on the attitude of followers, research objectives can be set to determine the results "achieved by researchers regarding whether there is an influence of LGBTQ+ message content on the @taulebih.id Instagram account on the attitude of followers, as well as to determine the results of the "application of information integration theory in social media

³⁶ E. R. (Eribka) David, M. (Mariam) Sondakh, and S. (Stefi) Harilama, 'Pengaruh Konten Vlog dalam Youtube Terhadap Pembentukan Sikap Mahasiswa Ilmu Komunikasi Fakultas Ilmu Sosial dan Politik Universitas Sam Ratulangi,' *Acta Diurna*, 6.1 (2017), 93363 <<https://www.neliti.com/publications/93363/pengaruh-konten-vlog-dalam-youtube-terhadap-pembentukan-sikap-mahasiswa-ilmu-kom>>.



by looking at the influence of message content on the attitude of followers.

The regression test (R) results in a value of 0.801, indicating that LGBTQ+ content on Instagram @taulebih.id has a natural effect on the attitude of followers. The results of hypothesis testing using the t-test obtained t count $14.789 > 1.292$ (t table) so that H₀ is rejected and H₁ is accepted. So in this study, it can be concluded that there is a natural or significant influence between LGBTQ+ content on the @taulebih.id account on the attitude of followers; this has answered the research question.

The assessment category that has the lowest average score is the Accuracy of Information indicator with an average score of 4.10. For this reason, the author suggests for the @taulebih.id Instagram account to further add and strengthen the source of information in each post, especially posts about LGBTQ+ in order to increase followers' trust.

Then, another assessment category that has the lowest average value is the Tendency to Do Something indicator and the Conative dimension with an average value of 3.77. For this reason, the author suggests that the @taulebih.id Instagram account provide more advice to Instagram followers on what we can and cannot do for the LGBTQ+ community and provide examples to followers on how to be more courageous in reminding the LGBTQ+ community about LGBTQ+ from an Islamic perspective and avoid using products and brands that support the LGBTQ+ community.

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